THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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PLURALITY OF WIVES.

"The doctrine of Plurality of Wives has been, and is the subject of considerable attention in various quarters. That our position and the basis of our faith, as a community, with regard to it, may be better understood than they seem to be at present, we republish the Revelation which enjoins it upon us as a divine command.

This Revelation was first published in the Territory of Utah, in a DESERET NEWS Extra, pamphlet form, on Sept. 14th, 1852, a large edition of which was struck off and widely circulated. It was reprinted from that Extra in the MILLENNIAL STAR, No. I, Vol 15, January 1st, 1853; and was again published in the History of Joseph Smith, when that History reached the date on which the Revelation had been received, in the DESERET NEWS, No. 46, Vol. 6, under date January 21st, 1857.

REVELATION; GIVEN TO JOSEPH SMITH, NAUVOO, JULY 12TH, 1843.

"Verily thus saith the Lord, unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my servants, Abraham, Isaac and Jacob, as also Moses, David and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory, for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: all covenants, contracts, bonds, oblige-

tions, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed by the Holy Spirit of promise, of him who is annointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father, but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down; and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God: for whatsoever things remaineth, are by me; and whatsoever things are not by me shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world, therefore, they are not bound by any law when they are out of the world, therefore, when they are out of the world they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to al eternity, and from henceforth are not Gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths, then shall it be written in the Lamb's book of life, that ye shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity; and shall be full of force when they are out of the world, and they shall pass by the angels and the Gods, which are set there, to their exaltation and

glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then thall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am He. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars, or, if ye were to count the sand upon the sea shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham;—enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay;* for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, though shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to

promises, and sit upon thrones; and are not angels, but are Gods.

David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

I am the Lord thy God, and I give unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; and as ye have asked concerning adultery, —verily, verily I say unto you, if a man receiveth a wife in the new and and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven, and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I the Lord am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins. I have seen your sacrifices in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all as I did Abraham, and that I might require an offering at your hand by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God: for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things; and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But, if she will not abide this com-

mandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me: and I the Lord thy God will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him, for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood:—if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else: and if he have ten virgins given unto him by this law, he cannot commit adultery; for they belong to him, and they are given unto him;—therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed, for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men, for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things; then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I the Lord his God will give unto him, because she did not believe and administer unto him, according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen."

FALSE PLEASURE.—Pleasure which cannot be obtained but by unseasonable or unsuitable expense, must always end in pain; and pleasure which is acquired at the expense of another's pain, can never be such as a worthy mind can delight in.

TIME.—Years rush by us like the wind. We see not whence the eddy comes, nor witherward it is tending; and we seem ourselves to witness their flight without a sense that we are changed; and yet time is beguiling man of his strength as the winds rob the woods of their foliage. He is a wise man, who like the millright employs every guit.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON SUNDAY, 18TH FEBRUARY, 1866.

(*Reported by Alexander Fortie.*)

Present on the Stand—Brigham Young, jun., President of the European Mission; Orson Pratt, sen., of the Quorum of the Twelve; Presidents of the Nottingham, Birmingham, Sheffield and Manchester Districts; also the Presidents of the Liverpool, Preston, Nottingham and Manchester Conferences. Three choirs being present, the Manchester choir was requested to perform the musical services of the morning, the Bolton choir of the afternoon, and the Oldam choir that of the evening. Meeting opened by the choir singing, "The morning breaks," &c. Prayer by Elder Gibson. The choir further singing, "We thank thee, O God, for a prophet," &c.

Elder Hatch, rising, said he felt grateful for the blessings and privileges enjoyed by the Saints, and especially for the present opportunity of addressing those who desired to love and serve their God; that he felt joyous in the society of the Saints, and to exhort them to increased diligence, to be obedient to God in all things, for to such and such only was the promise that they should eat the good of the land—the land of Zion.

Elder Priday said he had labored in the Manchester Conference for eleven months, had visited every Branch therein, and had done good to all to the best of his ability. That a large majority of the members of the Church in this Conference were striving to live their religion, and to increase in the knowledge of God and of his ways; while a few thought they had received a fulness of knowledge, and therefore could not be taught. He said he rejoiced in his labors, and in the possession of a sure testimony of the truth, which was promised unto all who would obey the Gospel. That he could say with Paul, that the Gospel was the power of God unto salvation to all who would obey its precepts.

Elder Shurtleff said, that having labored but a short time in the Preston Conference, he was not prepared to give a very full report of that Conference. He believed that the most of the brethren were doing their duties faithfully, while some were apparently indifferent alike to their temporal and spiritual welfare, and that his prayer was, that God would increase the desires of the Saints to do right.

Elder R. N. Russel responded to a call by stating, that he had labored but a short time in the Liverpool Conference, and that he believed it to be in good condition; that a few had been baptized, and hoped that much good might result from his labors. That he had realized the fulfilment of many of the promises made to him by the servants of God, when he was set apart for this mission, that he desired to live humbly before God, and that his constant prayer was, that Israel might be saved, Zion redeemed, and God's kingdom firmly established on the earth.

Elder Smith said he felt thankful for the opportunity now enjoyed, to bear testimony to the Work of God in which he knew he was engaged; also in being able to report the Conference in a thriving condition, and that several had been added to the Church, with a prospect of further accession. He reminded the Saints that by obedience, the Gospel would save them from their sins, but not in their sins. He was pleased to see so many of the Saints together, as it showed to God and the Priesthood that they were willing to honor the requirements of the Gospel. Exhorted the Saints to secure the means necessary for their emigration to Zion by all lawful ways, and reminded them that God helps those who help themselves.

Elder Rice said he rejoiced in being permitted to meet with the Saints here, and had always been blessed in meeting with them. That he had,

until lately, been laboring in the Norwhich Conference, where he had proclaimed the fulness of the Gospel so far as he was able, ever relying on God for assistance in discharging the duties required of him. Said he could testify of a truth that Joseph Smith was a Prophet of God, and that Brigham Young is his successor. He knew that the kingdom was growing rapidly, notwithstanding the world did not observe it. That his prayer was, that God would bless all who desired to to live godly in Christ Jesus.

Elder Hatch said he believed the reports, as far as given, to be correct; that the most of the brethren had but lately come to their present fields of labor, but all were trying to do the best they could; and as for himself, he had done those things which the servants of God had required of him, to the best of his ability. That he loved "Mormonism," so-called, that he had grown with its growth, and strengthened with its strength, and trusted that those who presided over him, were satisfied with his labors in this present field; and that, notwithstanding he was about to leave them, he still desired them to do right, and to give to him their faith and prayers for his continuance in well-doing. He then read the Financial and Statistical Reports of the Conference, which were accepted.

President Young remarked, that he was pleased to meet with so many of the Saints in Manchester, and with so many of the Priesthood. Our number is, however, small, when compared with the many who have received the testimony of Jesus, which is the Spirit of prophecy. If you will live righteously, this Spirit will lead you back into the presence of God. The Gospel we preach is life and truth, and will impart the blessings of eternal life to all who will obey the same. May we be faithful to God, keep our covenants with him, and seek to let our light so shine that others, seeing our good works, may be led to obedience and rejoice with us. God has again revealed himself to the children of men, and imparted of his Spirit unto many; and he was happy in meeting with so many who had received of that self same Spirit, and who were willing to acknowledge God as their friend. That if we cleave unto God and godliness, we shall have of his Spirit here to-day, and not only to-day, but every day we live for God. The Elders go forth teaching pure and correct principles—principles that will save and exalt mankind, if they will obey them—and not for pecuniary gain, as some assert to hide their own wickedness. As we are surrounded by the spirit of evil, which is continually tempting us to go astray, let us guard our actions and our lives, that we do not those things which would cause a blush upon our face, though done in the presence of holy angels. May God bless us through this day. Amen.

Choir sung, "Praise to the man," &c. Prayer by Elder Hatch.

2.30 p.m.

Conference called to order. Bolton choir sung, "The time is nigh, that happy time," &c. Prayer by Elder Schofield. Singing by choir.

President Young said it was customary with the Saints to vote to sustain the Authorities of the Church, not in a political point of view, but for the purpose of witnessing unto God that we are willing to honor His ways and yield to his superior judgment. The Authorities were then presented, who were all unanimously sustained. He said this finished those business items which the world called temporal affairs, but for himself he could not find the dividing line—if there be any—between temporal and spiritual things, and that God took cognizance of our temporal affairs, so-called, as well as of spiritual matters. We need the assistance of God's Spirit in everything we do, and we are told that God is angry with all who do not acknowledge his hand in all things. Then let us ackowledge the hand of God, prepare our hearts and minds to receive the revelations of his will and the light of truth, that we may be led thereby to become the obedient children of truth in very deed. We are in this world left to act upon an agency of our own, which God has given unto each one. Life and death are set before us, and it is for us to chose life with all the attendant blessings,

or the opposite, which is disorganization, decay, death. This agency is given unto us for our good, to enable us to prove ourselves before our Father, and to secure to ourselves, by obedience, celestial glory. Prophets, Apostles, &c., are in our midst, to enable us to come to a unity of the faith, that we may be the children of God and brothers of Christ. We are not so foolish as to believe that we can do without the officers in the Church, when God has placed them for a wise purpose. The Christian world, so-called, profess to believe that they are going straight to heaven, some one way and some another, and that whatever difference may now exist, they will all be made right when they get there, and that they are all the chosen of God. But if the Bible be true, the revelation of God correct, they will find they have made a sad mistake in rejecting the authority God has placed in his Church. Let us seek for the Spirit of the Gospel, for the unity of the faith, and covenant with God daily, that as for me and my house we will serve the Lord. Walk uprightly, live honestly, and let your lives be a constant witness of your love of the truth, of your obedience to the Gospel, and of your triumph over sin by righteousness. In all things do right. Gather home to Zion as speedily as possible, thereby securing a temporal salvation from the judgments of God, and eventually eternal salvation in his presence, which may God grant to all Israel. Amen.

Elder Gibson said he was pleased to meet with the Saints once more in Manchester. That sixteen years ago he labored in that city, and bore testimony then to the truth of the Latter-day Work. That his testimony was the same to-day, but that since that time he had learned much by experience, but all confirming the testimony he then gave. Friends? you may despise and reject the testimony of the Latter-day Saints, but truth will triumph, the Work of God will progress through all eternity. You may persecute the followers of the meek and lowly Jesus, but you cannot destroy them. God has set his hand to gather Israel, and to establish his kingdom again on earth, which shall never more be destroyed nor given to another people. Repent, therefore, and turn to God, lest He who sitteth in the heavens shall laugh at your calamity, and mock when your fear cometh. God will not deprive you of your agency, in order to save you in his kingdom.

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright,
Bless him with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind."

Therefore if you, by neglect or disobedience to the Gospel, secure your banishment from God, you have only yourselves to blame. But as ambassadors of Christ, we exhort you to become vessels of honor unto God, through obedience to his Gospel; and if you do this, eternal life is yours, which may God grant. Amen.

Elder Gillet said that it gave him much pleasure and a great degree of satisfaction, to meet with those who were trying to become the Saints of the Most High, and to hear truth unfolded by the servants of God. That he had not been educated and trained like the ministers of the so-called Christian churches to preach. He had not learned to do so without the aid of the Spirit of God. Said he knew Joseph Smith was a Prophet of God, and that Brigham is also. That he knew these things by the revelations of God to him, and that it was an easy matter for all to obtain this knowledge for themselves. Nothing more was necessary than obedience to the Gospel. He courted investigation of the principles he promulgated, and pointed to the divisions and contention of the religious world, as a monument of the folly of man undertaking to preach and teach the things of God without the revelations of His Spirit.

Singing by the choir. Benediction by Elder Orson Pratt.

Evening, 6.30.

The Oldham choir sung, "God moves in a mysterious way," &c. Prayer by Elder B. W. Kimball. Choir further sung, "The glorious day is rolling on," &c.

Elder Pratt said he would take the present opportunity to express his thanks to God, for seeing so many Latter-day Saints present. Many of them he did not know, but they might know him. He was glad to have the privilege of addressing them once more. As some would have to leave the meeting soon, he would ask the Lord to bless them and those who remained, and that the Spirit of God might be poured out upon all in a great measure, that all might feel blessed in coming together. There were no people on earth that he loved as he did the Saints, for the simple reason that they loved righteousness more than did any other people. That from the time he was nineteen years old, he had labored faithfully in the ministry, and borne a faithful testimony of the truth of the Gospel we preach, and of its saving power. That he had not sought the honor of the world, but had for the honor which comes from God. He bore testimony to the divine authenticity of the Book of Mormon, and that Joseph Smith was a true Prophet of God, and exhorted the people to give heed unto the teachings of the one, and the principles contained in the other. Spoke of man's pre-existence, and of his association with his Father's family. Said we had been sent here that we might gain an experience by contrast, know good and evil, and, by obedience to the Gospel, be enabled to regain the presence of our Father, and prepared for eternal exaltation and glory.

Elder Hatch then exhorted the Saints to reduce the principles taught throughout the day to practice, to cultivate a nearer relationship to God, and to seek earnestly for both a temporal and spiritual salvation.

Singing by the Oldham choir. Conference dismissed by President Young.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 28, 1866.

GOD IS WITH US.

WHAT confidence it inspires in the hearts of the servants of God, when His words are repeatedly fulfilled, and they are the continual recipients of the promised blessings. Verily do we know, that in and of ourselves we are but like the dust beneath our feet, whirled and scattered to the four winds. Never did the servants of God have greater reason to acknowledge the interposition of His providences in their behalf, than we, in procuring vessels for the transportation of the Saints across the Atlantic this spring. For weeks our way seemed entirely closed, no prospect opening for the obtaining of vessels from any of the shipping firms, either in London or Liverpool; and it was only by a strict compliance with the injunction, "Ask, and ye shall receive," that we succeeded in overcoming the fear to which the natural man, unsupported by the Spirit of the Gospel, is subject, and in accomplishing the desired object.

When we tell the Saints the prices demanded by some firms for ships and provisions, they will wonder at the very reasonable terms we have been enabled to conclude with Messrs. Guion and Co., of Liverpool;—and Grinnell, Tinker and Morgan, of London. The estimates which we obtained from several houses of the cost of ships and provisions from Liverpool to New York, were £6 2s. per adult, adding to which estimate, the railroad fares from New York to Wyoming, would swell the amount to £9 4s., besides the charge for all luggage over the stated amount at the rate of 2½d. per pound.

The Lord knowing the condition of those whom he is gathering from the four quarters of the globe, softens the hearts of men that his purposes may be fulfilled; and it is only through lack of faith on our part, that we ever fail in carrying out the portion assigned to us in this kingdom. Two magnificent vessels, the JOHN BRIGHT, 1440 tons, and the CAROLINE, 1132 tons, have been chartered, the former to sail from Liverpool, clearing on the 30th inst., carrying 680 American adult passengers, and the latter to clear from London on the 6th of May, with 350 American adult passengers. These vessels are well officered, swift sailing, and have every convenience attached to first class American packet ships, and we have every reason to believe that the Lord will bless the people with a safe and prosperous voyage across the wild waste of water which intervene between them and the land of their proposed adoption.

There are numbers of the Saints who will not be prepared to go by either of the vessels we have mentioned, and for their comfort and convenience, we shall endeavor to charter other vessels to sail on or near the 25th of May prox. Those who purpose emigrating the present season, and have not yet advised us of the fact, would do well by sending in their names. ages, etc., at the earliest practicable moment. If we are early in possessien of the names, a vessel may be chartered in season, so as to give them a greater length of time to prepare for emigration. The Lord has opened the way thus far, and we have every reason to believe that He will continue to bless his people, providing they further trust in Him ; and although fares to Wyoming, say £7 14s. per adult, are higher than last year, yet, in consideration of the unusually high prices of provisions, and extraordinary demand for ships, we consider it very moderate, and an especial interposition of the power of the Almighty ; for while other emigrants are paying £5 for the passage of each adult to New York, our people are only paying £4 12s., showing a difference of eight shillings, besides the superior quality and quantity of provisions furnished to the Saints on their voyage across the sea, which is a great difference to those whose means are limited. Those having the means to go to Zion this emigration, will do well to avail themselves of the present favorable opportunity, for we have no assurance from our Father in heaven, that times will get better in these lands; but on the contrary, the Lord has said through his Prophets, that he would utterly waste away the wicked, until the earth should be emptied of wickedness, which spreads like a veil over the inhabitants thereof. "A wise man foreseeth the evil and hideth himself, while the simple pass on and are punished."

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* If we grapple with sin in our own strength, the Devil may go to sleep.

PRAYER.

Among the many duties devolving upon the Saints, there is perhaps no one, the performance of which is more rigidly enjoined, than that of prayer; and no one which is more frequently neglected by those professing to be Saints of God. To some it may seem needless to speak or write more upon this subject than has already been done; but our every day experience proves to us the necessity of our minds being stirred up, by way of remembrance, to the performance of this duty. When we neglect this duty, it manifests a lack of understanding, and a disregard for our own welfare both temporally and spiritually, for it is through the medium of prayer that God bestows upon us the blessings we need or enjoy. But, says one, do not the wicked who bow not before God in prayer, enjoy many blessings in common with the Saints? Yes, but is not the very helplessness of all men a constant prayer to God for those things necessary to physical life? The Saints are not seeking for those things alone that appertain to this life, but they are, or should be, seeking the kingdom and the interest of the kingdom of God, and laboring not only for the life which now is, but for that also which is to come. To do this, we need the wisdom which comes from God, which we can obtain only through the medium of prayer, for nowhere has God promised to impart this blessing, only upon the condition of earnest prayer therefor. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Savior, understanding the necessity and efficacy of prayer, enjoined it as a special duty upon his disciples to watch and pray, lest they should enter into temptation; and knowing that they were beset on all sides with evil and evil influences, He exhorted them to pray without ceasing, and to let their lives be one continual prayer to God for deliverance from the power thereof; and not only did he do this, but he also set the example for them and for us to follow. Are we stronger than they? Do we need any less of that influence and power which prayer alone imparts, to preserve us from temptation and sin, than did the immediate followers of our Lord? By public prayer we acknowledge God before men, by secret prayer we confess to God our dependence upon him, and by family prayer we teach by example, those around our firesides, the principles of humility and obedience. Where you see the duty of family prayer faithfully performed, there you will find a family wherein peace, order and happiness prevail. How many of those professing to be Saints in these lands, attend strictly to the discharge of this duty of family prayer? We fear they are not legion. May not this condition of things account for the complaints often made, that the power of God is not as visibly manifested now as in the earlier days of the Church? and that there is less of the vital power of our holy religion enjoyed by the Saints now than formerly? We fear also that this complaint is too well founded. But why the existence of this state or condition of things? Has God changed in his dealings with men, or his ear become deaf that he cannot hear? Nay, verily, but we have changed in our devotions to God, have forgotten or neglected our

prayers, and, consequently, have ceased to enjoy so fully the Spirit of the Gospel; for God does not and will not impart of his Spirit to any unasked. There is no greater evidence of our spiritual weakness, and coldness of heart in matters of religion, than a backwardness in prayer, a weariness of their length, so glad when they are done, a readiness to find an excuse for the neglect, and the aptness to loose an opportunity of asking and receiving a blessing from God, in the doing of which, we not only honor him, but also benefit ourselves.

We should never suffer ourselves to become so engrossed in the affairs of life, that we cannot find time to offer up our prayers, for, by so doing, we set up in our hearts that, to which we pay more reverence than to the God of heaven, thereby bringing ourselves under the condemnation of that law which says, "Thou shalt have no other gods before me." Let us remember, that in all our business engagement we need the assistance of our God, and the greater our responsibility, the greater our need of that assistance. Remember and obey the precept of Xenophon, which teaches us to "pray to God at the beginning of our works, that we may bring them to a good conclusion;" and if we cannot do so with a conscience void of offence, the sooner we abandon our occupation, and engage in one in which we may with propriety ask that our labors be crowned with abundant success, the better. Let us, then, as Saints, obey the injunction of the great Apostle of the Gentiles,—"Be careful for nothing, but in everything by prayer and supplication, with thanksgiving let your request be made known to God," remembering that in prayer there is a virtue that prevaileth against all temptation, and secures to us every needful blessing. M.

ARRIVALS.

Elders John W. Young and William Jennings, arrived in Liverpool on Saturday, the 14th inst., per steamship *Australasian*. These brethren had a pleasant voyage across the water, with the exception of when about two days out from Queeustown, they experienced a gale than which none this season has been more severe, and during which three persons were thrown with such violence as to break their legs, and one other had a knee joint dislocated.

Elder Jennings will remain in this country a few weeks, visiting his friends and relatives, for which purpose he came, also preaching the Gospel as circumstances may permit, and then return to his home in Great Salt Lake City.

Elder John W. Young will remain, discharging the duties of his mission as he may be directed.

DEPARTURE.—President Brigham Young, jun., left Liverpool on Thursday, 19th inst., at 4 o'clock, a.m., accompanied by Elder John W. Young, for Hamburg, *via* London, Dover and Calais, on business connected with the Scandinavian Emigration. He will return in about one week.

RELEASE AND APPOINTMENTS.

Elder Aurelius Miner has been released from laboring in the Edinburgh Conference, and appointed to labor in the Liverpool Office.

Elder John W. Young has been appointed to labor under the direction of the Liverpool Presidency.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

CORRESPONDENCE.

ENGLAND.

READING CONFERENCE.

Newburg, Berks., April 10, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to transfer the business of this Conference to Elder Henry Barlow, I deem it my duty to inform you of the present condition of the Conference. The Saints in this Conference number 186, who, I am pleased to say, are increasing in faith and good works. They are prospering in their labor, as a legitimate result of their paying their Tithing, which the most are now doing, for the Lord always bestows blessings upon those who keep his his law. We have nearly liquidated the debt which was upon this Conference, and in this the Saints feel well, as in all their labors in the work of God.

As for myself, I feel well, and rejoice in the work of the Lord; but at the same time realize that Satan and his emissaries are not on terms of amity with the Saints, and that we need to watch and pray, lest we fall into temptation, and loose the Spirit of Truth, and become subject to the influence of the power of darkness. I also realize the responsibility resting upon me as an Elder in Israel, more fully now than when I commenced my labors in this mission, and have learned much of what appertains to the duties of a laborer in the vineyard of the Lord. I am thankful that I was accounted worthy to come on this mission, and that I have been made a partaker of the blessings of the new and everlasting Covenant. And, notwithstanding I have been released from my labors in this land to return to my home in Zion, I do not feel that my labor in the cause of truth should cease, for there is enough for all to do while in this probation. Hoping ever to be able, through the grace of God, to live as becomes a Saint, and praying for your prosperity and the prosperity of the cause of Zion, I remain your brother in the Gospel,

JONAS N. BECK.

NORWICH CONFERENCE.

Norwich, April 18, 1866.

President Brigham Young, jun.

Dear Brother,—As the time for my departure from these lands is near, I propose to give you a brief account of my labors while here. I arrived in Liverpool on the 20th day of July, 1863, per steamship *Hecla*, and immediately thereafter received my appointment from President George Q. Cannon, as Travelling Elder in the Bristol District, under the direction of Elder George Halliday. In January 1864, I was appointed to labor in the Cheltenham District, under the direction of Elder John G. Holman, where I continued my labors until January 1865, when I was appointed to labor in this Conference, under the direction of Elder George W. Mousley, when in September last, he being released to return to his home on account of ill health, I was appointed to succeed him in the Presidency of this Conference, where I have been laboring up

till the present time, though having been released by the last Birmingham Council to return home this season.

In each of my fields of labor, I have discharged the duties devolving upon me to the best of my ability, and have had much joy in laboring among the Saints, who have been very kind to me, for which I feel thankful to God and them.

How much of good will result from my efforts in endeavoring to teach the people the principles of truth, I know not, but this I have learned, that one may plant, and another may water, but God alone can give the increase. I know the Work in which we are engaged, to be of God, and that it will continue to increase, despite the opposition of man thereto. Although I am released from laboring in this part of the vineyard of the Lord, I feel that I am still required to do all the good I can, and never to cease my efforts to advance the cause of truth, until Satan shall be bound, and the Saints secure a glorious victory.

Ever praying the Lord to bless you and all Israel, I remain your brother in the Gospel of Peace,

JOHN L. DOLTEN.

SUMMARY OF NEWS.

AMERICA.—United States, New York, April 7th.—The Senate has passed the Civil Rights Bill over the President's Veto by a vote of 33 to 15. It is believed that the House of Representatives will also pass the bill over the Veto. An animated and excited debate occurred in the Senate previous to the passing of the Bill, Mr. Saulisbury declaring that its enforcement would lead to war, bloodshed and disunion. It seems that the Radicals are doing their utmost to procure the passage of this Bill, expecting that the President will refuse or neglect to enforce the same, thereby hoping to find cause for his impeachment and removal from office. A mass meeting has been held at Washington, emphatically endorsing the President's policy.

Mahony has issued a circular announcing the arrival of Stephens in Paris, in which Stephens, through Mahony, informs the Fenians that the organization in Ireland is in as good condition as it has been since the recent Fenian scandals in America; that he left the reins of government in competent hands during his temporary absence; that he was in Paris on important business, not because the enemy forced him to leave Ireland; and that he would visit America to restore harmonious councils and well-concerted action. It is reported that numerous Fenians have gone to the Canadian fisheries to cause a collision between England and the United States. if possible.

MEXICO.—Advices from Mexico, *via* San Francisco, to the 10th ult., report several Imperial successes. General Almonte had accepted the mission to France. Official Republican advices from El Paso to the 9th ult., state that the Republicans had set out to occupy Chihuahua, where Juarez would shortly re-establish his Government.

EUROPE.—St. Petersburg, Monday, April 16th.—At four o'clock this afternoon, as the Czar was entering his carriage, after a promenade in the summer garden, a pistol shot was fired at him by a stranger, but without taking effect. His Majesty is uninjured. The perpetrator of this outrage was arrested, and has been brought before the tribunal of police.

The news of the attempted assassination occasioned a painful surprise in Paris. The Emperor and Empress of the French each telegraphed to St. Petersburg congratulating his Imperial Majesty upon his providential escape.

ITALY.—The *Movimento* of Genoa says—"We learn that the Minister of Marine has just issued orders which indicate extraordinary activity. Admiral Persano has been appointed commander of the united squadrons of evolution, and Vice Admiral Albini has been appointed second in command. The

armaments of the navy are pushed on with great activity. Amongst other orders issued is one for hastening the naval *levee.*"

The *Italia* of Naples says that the naval establishment there has received orders to prepare for the armament of the disposable vessels of war. The men in the arsenal are activeiy employed in the manufacture of war material. In addition to the Garibaldi and the Castelfidardo, the Count Cavour and other vessels will be immediately put in commission.

The *Opinione* has formally contradicted the rumours afloat respecting the existence of an offensive and defensive alliance between Italy and Prussia. One of the latest reports from Florence is, that an Austrian agent, empowered to treat for the cession of Venetia, is at this moment in the Italian capital. The report is not generally credited ; but private letters from Florence state, that something is passing between the two Governments on the subject, and that Italy is desirous of observing the strictest secresy in the matter.

PARIS, April 19th.—The *Gazette des Etrangers* of to-day, announces that Stephens, the Fenian "Head Centre," will be entertained at dinner this day at the residence of the Marquis De Boissy. Letters received here from Madrid, state that apprehensions exist of fresh disturbances breaking out in Spain.

INDIA, March 28.—The Sultan of Muscat has sent an Envoy to the Bombay Government, asking for recognition, which has been refused.

The cattle disease is spreading in Burmah. It is said to be of the same character as in England.

VARIETIES.

A woman is often much struck with a man before marriage, and sometimes by him afterwards.

A stupid author went one morning in the house of Rulhieres, in order to read two tales of his own composition. After having heard the first, and before the author could take the second sheet out of his pocket, Rulhieres said to him, "I like the other best."

Happiness consists in a virtuous and honest life, in being content with a competency of outward things, and in using them temperately.

If conversation be an art, like painting, sculpture and literature, it ows its most powerful charm to Nature; and the least shade of formality or artifice destroys the effect of the best collection of words.

A WISE THOUGHT.—Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves, as he loves us better too.

In the last published finance accounts it appears that out of a gross payment for Customs duties of 22½ millions for the entire imports of the United Kingdom, the articles sold by grocers, including tobacco, paid over 16½ millions to the public revenue, or nearly three-fourths of the Customs duties.

In China, in 1865, there were 187 missionaries, including ladies. Of these, 92 are Americans, 77 are English, and 18 are German.

Two hundred and seventy-eight battles were fought during the late American war. Of these there were in Virginia, 89 ; in Tennessee, 87 ; in Missouri 35 ; Georgia, 12 ; South Carolina, 16 ; North Carolina, 11 ; Alabama, 7 ; Florida, 5 ; Kentucky, 14 ; the Indian Territory and New Mexico, 1 each. There were 17 naval engagements.

The following estimate, founded on the last United States census, has been made of the probable amount which it costs the individual members of the different Churches in that country to sustain them :—A Baptist or Methodist, 3 dollars 40 cents ; a Presbyterian, 7 dollars ; a Congregationalist, 10 dollars ; a Roman Catholic, 14 dollars ; an Episcopalian, 18 dollars ; a Reformed Dutch, 22 dollars ; a Unitarian, 23 dollars.

Oliver Cormwell was a staunch puritan, and could not brook the least approach to Popery. "What are these?" he once inquired as he saw a dozen silver statues in the niches of a chapel. "The Twelve Apostles," said the trembling dean. "Take them down," said Cromwell, "and coin them into money, so that they may go about doing good."